# Mr. *Pickering*'s

# LETTER

## To Mr. *Whitefield*:

Touching his Relation to the Church of *England*; his *Impulſes* or *Impreſſions*; and the preſent unhappy State of Things, &c.

Offered in Excuſe of Mr. *Pickering*'s Diſinclination to open his Pulpit to *him* in his late Viſit to *Ipſwich*, &c.

Together with

Mr. *Pickering's* LETTER to a *neighbouring Miniſter*; exhibiting his Opinion with Reſpect to the Reception of Mr. *Whitefield*, upon private Satisfaction.

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To the Reverend

# Mr. *George Whitefield.*

*Ipſwich*, Feb. 12. 1744,5.

*Rev. Sir*,

INASMUCH as *ſome* of my Reverend Fathers and Brethren in the Miniſtry are diſpos'd to open their Pulpits to you in the Courſe of your Travels; and Perſwaſives are uſed, to induce me to follow *their* Example, now that you are in my Neighbourhood: and not only ſo; but you have been apply'd to by a Number of my Pariſhioners; as you kindly inform'd me, when you (with ſome other Gentlemen) favour'd me with a ſhort Viſit laſt Week; at which Time, upon my ſuggeſting that I was under ſome Difficulty in the Caſe, you intimated that if I pleas'd I might take an Opportunity to acquaint you therewith by *Letter*: --- I therefore ſend you this; --- thinking it but an Act of *Civility*, *Honeſty* and *Faithfulneſs*, every way becoming a *Miniſter* and a *Chriſtian*, to let you know the Obſtacles that *at preſent* lie in my Way, and that I muſt be *ſlow* to countenance you, until the ſame be removed.

Not that I would haſtily reject you for humane Infirmities, (*the good Lord humble and pardon both you and me!*) much leſs wou'd I wittingly magnify your Failings; and leaſt of all, forwardly cenſure you as unconverted, and playing the Hypocrite *under a Shew of Zeal for the Lord of Hoſts*:--- No, Sir! --- far be it from me. --- I'm willing to entertain a Hope that you have an Eye to the Glory of GOD, in your abundant Labours both in ENGLAND and AMERICA; and that you have a good Intention in your Viſits to NEW-ENGLAND in particular.

Nevertheleſs, I am conſcious it is my Duty to have Regard to that Caveat of the LORD JESUS, [*Take heed that no Man deceive you.*] And therefore, as on the one Hand, I have not been ſo light of Belief, as to imbibe all the ill Stories I have heard concerning you; ſo neither on the other Hand, have I taken your Character from the extravagant *Eulogiums* given you: but have been careful not to be impos'd upon: and the more ſo; as I am taught by Experience, that I need be very cautious how I credit Reports at *this* Day; eſpecially, if they come from ſuch Perſons as appear to be too warm and elated.

Neither have I been leſs careful not to prejudge you as to the *Art of Addreſs*, for which you are ſo noted. I have been an Eye and Ear Witneſs of ſomething of your Accompliſhments with Reſpect to *this*. And tho' I don't profeſs my ſelf an *Orator*, yet I am far from faulting you in that Regard; provided you make a right Uſe of your Faculty, which in this wiſe may be ſubſervient to the beſt Purpoſes. And albeit I can't but pity the Weakneſs of ſuch as are ready to look upon your *Elocution*, *Prolation* and *Action*, as unqueſtionable Indications of your being favour'd with the ſpecial Preſence and Influence of the HOLY GHOST; yet I muſt do you

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that Juſtice, as to commend your Honeſty in acknowledging that both *Nature* and *Art* have had a Hand in your popular Embelliſhments. For, in the *Account of your Life*, you give your Readers to underſtand, that your Maſter took great Pains to teach you *to ſpeak and write correctly* * : that you gave early Proofs of (what you are pleas'd to call) *an impudent Temper* † : that you had a *good Elocution and Memory*, and was remark'd for *making Speeches* ‡ : and that your *reading and acting Plays*, was a Means of *ſtrengthening* your Memory, and teaching you a *proper Geſture of Speaking* ‖.

But yet with your Leave I muſt tell you, that as I am not altogether a Stranger to your *Conduct* and *Writings*, nor unacquainted with the *Matters in Controverſy*; ſo it has been my Opinion, that it is at leaſt *inexpedient* that you ſhould be encouraged in your *Itinerant Miniſtrations* among us, under *preſent Circumſtances*.

I might now opportunely mention many Things which influence my Thoughts, were I not in a great Meaſure prevented by *ſimilar Remarks* contain'd in ſome Pieces lately publiſhed: and therefore ſhall compriſe what I would *now* ſay under a few Heads. And

I. The Relation that you ſtand in (as yet) to the *Church of England*, appears to me to be ſome juſt Cauſe of Exception againſt you. Not that I mean to caſt Contempt upon *that* Church, or to invade the *Liberties* of your Conſcience: --- Yet I think it unadviſed Conduct to give you a favourable Reception, unleſs in a *Caſe of Neceſſity*. For tho' you ſometimes take Occaſion to expreſs your ſelf with great Diſlike of *Bigotry*; yet it ſeems you are in Fact *a Prieſt of the Church of England*, or (in the Words of your worthy *Apologiſt*) "by *Profeſſion* and *Character* an *Epiſcopal Clergyman* ** ".

The King's *Eccleſiaſtical* Supremacy within his *Realm* and throughout *all* his *Dominions* and *Countries*, as alſo the Book of *Common Prayer* and of ordering *Biſhops, Prieſts and Deacons*, together with the Book of *Articles of Religion*, even *all* and *every* the Articles therein contained, being in Number *nine and thirty*,---have you avowedly acknowledged by your *Subſcription* in Preſence of the Dioceſan; according to your *Church-Canons* (XXXVI and XXXVII;) and have declar'd under your *Hand and Name*, that you ſubſcribed *willingly and ex animo (heartily)*:---and who can doubt your *free Act* in the Caſe? ſince no *Canons* oblige you to take *Orders* againſt your Conſcience; and that you ſignify, that previous to your being ordained *Deacon*, you proved the *Thirty-nine Articles* by *Scripture* ††, (which Proof, by the Way, however expected in Conſequence of a Clauſe in the XXXIVth *Canon*, may well be thought to confirm your Faith in your Articles, *if you proved them by* SCRIPTURE;) and that you explicitly tell the Biſhops, "That as for your ſelf, "their Lordſhips very well know that you are a *Batchelor of Arts*, have taken the "*Oaths*, ſubſcribed to the *Articles*, and have been twice *regularly ordained*:-- And "that in *this Character* you have acted both at *Home* and *Abroad*.---" ‖‖

At leaſt, your Sincerity (however *fond*, you ſay you always was, of being a *Clergyman* ‡‡,) muſt not be haſtily ſuſpected; ſeeing you acquaint the World, that "You entertained high Thoughts of the Importance of the Miniſterial-Office §§," and that "the firſt Queſtion of your excellent Ordination-Office uſed to make you

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* *Fifth Edit. Pag.* 5. † *P.* 2. ‡ *P.* 4. ‖ *P.* 5. ** *Apology*; *P.* 25. †† *Life*, *P.* 40. ‖‖ *Anſwer* to the *Firſt* and *Second* Part of the Pamphlet entitled (*Obſervations*, &c.) *q. d.* your First Letter, *P.* 7. ‡‡ *Life*, *P.* 4. §§ *P.* 37.

"tremble

" tremble whenever you tho't of entring into the Miniſtry *,"--- and that "every
" Queſtion that you knew was to be publickly aſk'd you at the Time of your Or-
" dination, you drew out at large in Writing, and ſeal'd your Approbation of it
" every Sunday at the bleſſed Sacrament †,"--- and that "before Ordination you
" ſent his Lordſhip ( the Biſhop) an Abſtract of your private Examination upon
" theſe two Queſtions, [Do you truſt that you are inwardly moved by the HOLY
" GHOST to take upon you this Office and Miniſtration? Are you called accord-
" ing to the Will of our LORD JESUS CHRIST, and the LAWS of THIS
" REALM ‖?]"---and alſo upon Occaſion declare, that you "have no Objection
" againſt, but highly approve of the EXCELLENT LITURGY of your Church‡."

Theſe Conſiderations ( Sir, ) import that you are in Principle attach'd to the *Church of England*; and that whatever qualified Meanings may be ſuppos'd or pleaded in your Favour, you muſt be deem'd to be an *Epiſcopal Clergyman* in NEW ENGLAND as well as OLD; until you publickly revoke your Subſcription; unleſs it be thought you alter your Principles as you change Climates and Regions; Which brings me to the Narrow of the Caſe.---

The *New-Engliſh* Churches agree with you, in *thoſe Articles of your* Church *which* ONLY *concern the Confeſſion of the true Chriſtian Faith and the Doctrine of the Sacraments*: ( which we commonly call the DOCTRINAL ARTICLES:) But in *other* Things, they have been differently perſwaded: And indeed, a *conſcientious Diſſent* in *thoſe* Things, was a *principal Occaſion* of our Anceſtors leaving the pleaſant Land of their Nativity, and many dear and deſireable Friends and Relatives, (and ſome of 'em conſiderable worldly Accommodations, ) to go over to a far diſtant Wilderneſs in AMERICA; that they might *there* erect Churches according to *the Pattern in the Mount*, and ſerve the LORD their GOD *with all their Heart, and with all their Soul*; without being an *Eye-ſore* to the *Houſe of their Fathers*. Or, to ſpeak in the Language of the *Apologetical Letters*; --- "The firſt Planters of " *New-England* --- ſtay'd within the Pale of the eſtabliſh'd Church as long as they " might enjoy the Liberty of their Conſcience, in diſpenſing with ſome Ceremo-" nies which they ſcrupled, and until the rigorous Impoſition of Miniſterial Con-" formity --- at laſt *drove them out*, and obliged them to ſeek a Retreat in theſe " *Foreign Parts* of the World ‡.

You muſt not then take it amiſs (Sir!) if I diſcover an Inclination to act a cautious Part toward you; eſpecially in that you are come *once and again* miniſtring among a People who are generally *Diſſenters* from your Church, and may reaſonably expect that if you be diſpos'd *to do good unto all Men as you have Opportunity*†, you will not fail to exhibit your *Scripture-Proof* of your *Articles*, and endeavour our *Re-union* to the *Church of England*, by labouring to convince us *if we be Schiſmaticks*. For, in very deed, ſome Things which our Anceſtors lookt upon to be no better than *Traditions of Men*, are by you embraced as ARTICLES OF RELIGION, without any Exceptions ( indulg'd by the *Act of Toleration*, ) touching *Ceremonies*, *Homilies*, &c. --- And yet, you ſpeak like one that has a Veneration for the *Old Puritans*, and an high Opinion of the *firſt Settlers* of NEW-ENGLAND *; and ſeem aſſured that the Covenant-keeping GOD has (in ſome Reſpect) bleſt the preſent Generation in this Land, for their *Fathers* Sake †; Yea, and have exhorted

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* *Ibid.* † *P.* 41. ‖ *P.* 42. ‡ *Journal*, when detain'd in *England* by the *Embargo*, *P.* 7.
‡ *Apology*, *P.* 38. † *New-England Journal*, *P.* 39. * *Idem et Ibid.* ‡ *Idem*, *P.* 63.

People

ople ſteadily to imitate the *Piety* of their *Fore-fathers* †; and ſay that it often freſhes your Soul to hear of the *Faith* of the *good Fore-fathers* who firſt ſettled in theſe Parts; and expreſs your ſelf as if you were very certain, that notwithſtanding they had their Foibles, they were a Set of *righteous* Men, and *ſought firſt the Kingdom of GOD and his Righteouſneſs*.§ And withal, ſpeaking concerning NEW-ENGLAND in it's preſent State; you ſeem to think that we exceed all other parts of the World, for the *Eſtabliſhment of Religion*, --- that we are MORE SIMPLE in our *Worſhip*, and LESS CORRUPT in our *Principles* ††.---- But how can Mr. *Whitefield* think ſo? when he ſays, he has *prov'd* the XXXIX *Articles* by SCRIPTURE, and *highly approves* of the EXCELLENT LITURGY of his Church.

But ----

II. Your *Dreams and Impreſſions*, which are ſo much the Subject of Debate, miniſter, in my Opinion, Ground of Caution concerning you; notwithſtanding any Thing I have yet ſeen offer'd in your Vindication.--- Every Man, indeed, has a Right to judge for himſelf:---But for my Part, I am ſo apprehenſive of the *Dangers* ariſing in this Caſe, that I could wiſh you to reflect ſeriouſly upon ſome Papers not long ſince publiſh'd among us *; and would propoſe it as a very adviſeable Expedient, that you attempt to clear up Matters relating to your Impulſes or Impreſſions, in ſome *better* Manner,---without which, it will be no Surpriſe to me to hear you ſpoken of ever and anon as being *cenſorious* and *deluſive*. For tho' it don't neceſſarily follow, that *cenſorious Perſons* and *Deluders* muſt be *Enthuſiaſts*: yet I conceive it is morally impoſſible but that *Enthuſiaſts* will be *cenſorious*, and (eſpecially if they be Preachers,) in great Danger of being *Deluders* too.--- Theſe Things ſeem to flow from the Nature of *Enthuſiaſm*. --- And therefore you are not much out of the Way, when you ſpeak of *Enthuſiaſm and Luke-warmneſs* as being *certainly the Bane of true Chriſtianity*; and ſay well, that *All ought to be thankful to that Pilot who will teach them to ſteer a ſafe and middle Courſe* ‡.---But what if the Pilot ſhould take the *Fane* for the *Compaſs*?--- Strange indeed! ſome may think.--- Yet (Sir,) I am not without Fear, that *this* may be ſomething of the Caſe with Regard to you; and that the Biſhop of *London* might have ſome juſt Occaſion to warn the People of his Dioceſs againſt *Enthuſiaſm* on *your* Account; however differently minded you ſeem to be, in your *Anſwer* to his Lordſhip's *Paſtoral Letter*.

That there is ſuch a Thing as *Enthuſiaſm* (in a bad Senſe) your Reply to his Lordſhip carries in it a *clear Conceſſion*: though you are pleas'd to fault his Lordſhip's *Definition* of it, that "It is a ſtrong Perſwaſion on the Mind, that they "are guided in an extraordinary Manner, by immediate Impulſes and Impreſſions

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† *P.* 75. § *P.* 95. †† *P.* 94, 96.

* *Particularly, A Declaration of Fourteen aſſociated Paſtors of* Boſton *and* Charleſtown, *relating to Mr.* James Davenport; *dated July* 1. 1742.

*A declaratory Paper under the Hands of Nine Miniſters in* (*and near*) Connecticut; *publiſhed in the* Boſton Gazette *of April* 12. 1743.

*A Declaration ſign'd by Eleven Miniſters met at* Ipſwich *in July laſt*; *and publiſh'd in the* Gazette, *No.* 1169.

*Mr.* J. Davenport's *Confeſſion and Retractation*; *dated July* 28. 1744.

*Alſo ſome Pieces of Mr.* G. Tennent; *publiſhed in the* Boſton-Evening-Poſt, *No.* 364, *and No.* 373; *and in the* Boſton Weekly News-Letter, *No.* 1986.

‡ *Journal, Aug.* 13. 1739.

"of

" of the Spirit of GOD." You ſay, *This does not convey any ill Idea at all*; a[ll] have ſeen meet very lately to remind his Lordſhip, *that you had prov'd he w[as] miſtaken in his Definition of* Enthuſiaſm; *and that according to his Definition, y[ou] was no* Enthuſiaſt. **--- Be this as it will.--- What I aim at, is the Correction y[ou] have tho't fit to make in theſe Words; "Had your Lordſhip ſaid, *a ſtrong but groun[d]* " *leſs Perſwaſion that they are guided in an extraordinary Manner*,---it would ha[ve] " been to your Lordſhip's Purpoſe." By which it plainly appears that accordi[ng] to you, [ENTHUSIASM is a ſtrong but groundleſs Perſwaſion on the Mind, [of] being guided in an extraordinary Manner, by immediate Impulſes and Impreſſion[s] of the Spirit of GOD.]

Now (Sir!) under Favour, I wou'd apply your Definition to the Occaſion befor[e] me; truſting that however you diſlike *his Lordſhip*'s Definition, you will be wil[-] ling to abide by *your own*: And therefore allow me to ſay---

1. That [You are acted by *immediate Impulſes or Impreſſions* by you ſuppoſed t[o] be from the *Spirit of GOD*] is abundantly manifeſt from your *Writings*. I might recount many Inſtances; but ſhall wave them, as a needleſs Taſk with Reſpect to *you* *. ---The only Query in this Place is, *Whether you be* EXTRAORDINARILY *guided*, &c?--- But *this* may be as you pleaſe: I am under no *real* Difficulty *here*. For whether your Impreſſions be *ordinary* or *extraordinary* in your own Opinion; if you have *a ſtrong* [*but groundleſs*] *Perſwaſion* that they are of *divine Origin*, you muſt be reputed an *Enthuſiaſt*. But inaſmuch as you tell my Lord of *London*, *that you only lay Claim to the* ORDINARY *Gifts and Influences of the Spirit*; and it is very poſſible that an *Enthuſiaſt* may ſuppoſe, *that all true Believers are guided in the ſame Manner that He is*; therefore I can eaſily conſent to an Abatement in your Definition, with Regard to the *Extraordinarineſs* of the Thing.

2. That [you have a *ſtrong Perſwaſion* (on your Mind) that your Impulſes or Impreſſions ‡ are from the Spirit of GOD,] is undeniable, if you are to be believ'd in Inſtances that might be alledg'd, and which you may eaſily recollect.‖ Therefore it is needleſs for me to add any thing more *here*; unleſs it be a Hint, that as to *the DEGREE of the Perſwaſion*, it is not material to conteſt it. For whether the Perſwaſion (in the Caſe) be *ſtrong* or *no*; if it has a *groundleſs Exiſtence*, it may be denominated *Enthuſiaſm*: Tho' I doubt not, that *Enthuſiaſts* have commonly *ſtrong Perſwaſions*. But this brings me to ſay

3. That the main Point in Queſtion, is [whether your Perſwaſions (in the Caſe) be *groundleſs* or *not?*] Now, it is incumbent upon you (*Sir*!) to evince that they are *not groundleſs*, if you can; foraſmuch as your Impreſſions are *laid open* to the World, and divulg'd with an *apparent Deſign*, to engage the *Attention* of Mankind, and procure *Credit* to your Perſon and Miniſtry; and tending to lead People into an haſty Belief that you are highly favoured with the Guidance of the DIVINE SPIRIT *in your Conduct*; if not *ſuch a ſpiritual Reader and Conſulter* of holy Writ, that at *all Times* and *Seaſons*, and in *all Circumſtances* and *Places*, tho' *never ſo minute*, *never ſo particular*, you are as *plainly* directed *how* to act, as tho' you had conſulted the URIM and THUMMIM which was upon the *High Prieſt's*

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** *Anſwer* to the [OBSERVATIONS, &c.] *Second Letter*; *Pag.* 21.

* *Nevertheleſs, it mayn't be amiſs to point to ſome Pages in your* Life, *which may afford a* Specimen: *as P.* 8. 11. (23, 24,) 29, 35, 38, 43. ‡ *Some of 'em at leaſt.*

‖ *Inſtances enough of this Kind, occur in the Pages a-now mention'd in the Margin.*

ſt ‖: Tho' by the way, I ſee not why *common Prudence* may not ſerve to di- *you* in *ordinary Caſes* [and in ſome Sort as to PREACHING & PRINTING too] ell as it might *a dear and honoured Friend and Brother of yours* †.

Wonder not therefore (Sir,) if I ſeem earneſt in the Caſe. --- Oh! it is a Mat- of *great Conſequence* to the Church of GOD --- : and I muſt have *better Proof* n your *bare Word.*

For, *real Enthuſiaſts* (in the worſe Senſe) will talk in the ſame Strain with u, and affirm their Impreſſions to be from the HOLY SPIRIT, (and don't you ppoſe they *verily think ſo*?) yet you will own that *ſuch* are *baneful to Chriſtianity.* Alſo, *wilful Deceivers* may pretend to the ſame Things that you do; (ah! and won't they try to beguile the World by ſuch Pretenſions?) yet they have an *equal Right* to be believ'd, *with you*; if the Proof muſt reſt upon *your own Affirmation.*

You muſt then excuſe my being ſo ſtrenuous --- and pray, be not offended :--- I am ſure you ought not. ---- For, *that JESUS* whom you profeſs to love and erve, has given a cautionary Premonition; ſaying, *If any Man ſhall ſay unto you, ; here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſt's, and falſe Prophets, and ſhall ſhew great Signs and Wonders; inſomuch that (if it were poſſible) they ſhall deceive the very Elect. Behold, I have told you before. Where- fore, if they ſhall ſay unto you, Behold, he is in the Deſert; go not forth: Behold, he is in the ſecret Chambers; believe it not.*

Moreover, *that bleſſed SPIRIT*, whoſe Power and Influence you avow, has given it in ſpecial Charge, that we [*Try the Spirits.*] --- *The Simple* (indeed) *believeth every Word.* --- But *what ſaith the Scripture?---To the Law and to the Teſtimony.*--- Thereunto muſt I adhere. --- And I truſt you won't fault me for *this*; [ſeeing you hold forth, that our *bleſſed LORD* made the BIBLE his conſtant Rule and Guide; --- and always referr'd to the WRITTEN WORD. ‡] But I proceed to ſay ---

III. I ſeem apprehenſive that *your travelling Services* among us, will be found *more hurtful than beneficial.*

I ſuppoſe you can't be ignorant of the *Schiſms, Variance, Emulations, Strife, Railings, and evil Surmiſings,* (Things very different from the *Fruits of the Spirit*) that have been rife among us, ſince your firſt coming hither (more than four Years ago)

Theſe Things occaſion melancholy Tho'ts, --- and remind me of what the venerable Dr. *Colman* ſays, * "It is at this Day enough to make the Heart of a ſober "and conſiderate *Chriſtian* to bleed within him, to hear of the ſore *Rents and Di- "viſions* made by Mr. *D-----t* and Others in a great Number of *Towns and "Churches* thro' our *Provinces*: Almoſt *all* on *Long-Iſland* are thus broken to "Pieces, and ſo are *many* in *Connecticut*, and with us of the *Maſſachuſetts* to a "ſorrowful Degree." And doubtleſs, Things appear much ſo to the View of the Rev. Mr. *Foxcroft*, who ſays † "I am deeply affected, to ſee the Spirit of *Envy- "ing* and *Strife* (which brings *Confuſion and every evil Work*) riſen to ſuch a "dreadful Height, as at this Juncture."

But whether *ſuch* as zealouſly affect you, are more faulty than *Others*? Or whether *you* be ſo much to blame as ſome make for? --- I ſhall not now inquire. ---- Nevertheleſs I may tell you, it is my real Sentiment, according to the beſt Judgment I can form, that you are at leaſt ſome unhappy Occaſion of our Troubles.-- Our *Caſe*, in ſhort, ſeems to carry a near Reſemblance to *that* of the Church at

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‖ *Your* Volume of Sermons; *P.* 247. † Letter *to Mr.* J. Weſley; *P.* 7. *And* Life: *P.* 11.
‡ Vol. of Sermons; P. 239, 240. * *Letter to Mr.* Williams *of* Lebanon, *P.* 7. † *Apology, P.* 3.

*Corinth*

*Corinth* in their Diviſions about their Teachers, " while one ſaith, *I am of Pa*
and another, *I am of Apollos*". And therefore I hope you'll take it in g
Part, if I put you in mind of what the Apoſtle tells the *Corinthians*, touching
Brother *Apollos*; namely, " his Will was not at all to come at this Time; bu
" will come when he ſhall have convenient Time." Now, weighing all kno
Circumſtances; what can you reaſonably ſuppoſe to be the Meaning of this
*ſolution* and *Excuſe*; but that *Apollos* was aware that his going to *Corinth* at t
Time, wou'd rather increaſe the Striſe; and ſo might think it his Duty to ke
out of the Way? And conſidering the Nature of the *Corinthian Diſeaſe*; witho
Queſtion, *Apollo*'s Abſence would be a better Remedy than his Preſence, in an o
dinary Courſe.

Wherefore permit me (Sir!) to recommend *Apollo*'s Example in the Caſe,
your ſerious Tho'ts :---- for until I have a different View of Things; I muſt b
of Opinion, that if it be *too late* for you to ſquare your Conduct *exactly* with th
Pattern propos'd; it may be beſt you ſhould conform to it *ſo far as you can.*

But I'm aware of an *Objection* which may be thrown in my Way. --- I obſerv
that in your *Journal from* NEW-ENGLAND *to Falmouth* in ENGLAND, (Page 12
you expreſs your ſelf in this wiſe [ " GOD ſeems to ſhew me it is my Duty to e
" vangelize, and not to fix in any particular Place" ].

It is upon this Ground I conclude (Sir!) that you juſtify your *itinerant Labours*
*among us.* And therefore ſuffer me juſt to ſay : ---GOD *ſeems to ſhew me it is my*
*Duty* to ſtand in Doubt with reſpect to *this Diſcovery*, until *you* are pleas'd *to ſhow*
---*That it is no Illuſion or Miſtake*; or at leaſt, *That it is your Duty to evangelize in*
*the Towns and Pariſhes of* NEW ENGLAND. ---- I think *good Proof* is requiſite in
this Caſe; and therefore take the Freedom to intimate, that ſuch a Paſſage as I
find in a Letter of your's to the Bp. of *Glouceſter*, viz. [ *that you are as much con-*
*vinced it is your Duty to act as you do, as that the Sun ſhines at Noon-day,* ] will be
no ſatisfactory Solution.

Thus (Sir!) I have given you to know ſomething of my Mind. --- If you ſee
Cauſe to return *an Anſwer*, you may ſend it *open* if you pleaſe; foraſmuch as the
Matters toucht upon are of publick Notice and Concernment, and the uneaſy Diſ-
poſition of ſome People obliges me to diſcloſe the Contents of my Letter without
Delay. I am, Rev. Sir! Yours, with all due Reſpects,

*Theophilus Pickering*,
Paſtor of the ſecond Church in *Ipſwich.*

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## To the Reverend Mr.———

Rev. Sir!

I'M *told that upon your conferring with Mr.* Whitefield *at your Houſe; he has ſo far ſatiſ-*
*fy'd you, that* this Day he is to preach in your Pariſh.

*As I would not take it upon me, to dictate to you; ſo I hope, you'l take no Offence at my pre-*
*ſent Backwardneſs to imitate you.*

*For, when I conſider how grievous Mr.* Whitefield's *Reception is to great Numbers of my*
*Rev. Fathers and Brethren; and what lamentable Diſſentions have ariſen in many Churches,*
*on his Account (if not by his Means); could he give me the moſt ample private Satisfaction, I*
*ſhould not think I acted charitably, either towards our Churches or Miniſtry, to admit him into*
*my Deſk*, unleſs He or I firſt publiſh'd to the World, the Reaſons that diſpos'd me to re-
ceive him. Yours, in all Love,

Wedneſday Morn. Feb. 13th. 1744,5. 20 JY 64 Theoph. Pickering.

*This Morning, with* this *to* you, *I ſend a Letter to Mr.* Whitefield, *which, if he pleaſes, he*
*may communicate to you.* T. P.